

Al-Nahl

SPRING 1994



ان لمهدينا آيتان
منز خلق السموات
والارض ينكسف القمر
في اول ليلة
و تنكسف الشمس
في نصف منه
في شهر رمضان

وخسف
القمر
وجتمع
الشمس
والقمر

The Promised Messiah And Al-Mehdi

The Holy Prophet, sallallahu alaihe wasallam, said: For our Mahdi, there are two signs which have never appeared before since the creation of the heavens and the earth, namely, the moon will be eclipsed on the first night of Ramadhan (i.e., on the first of the nights on which lunar eclipses can occur) and the sun will be eclipsed on the middle day of Ramadhan (i.e. on the middle one of the days on which a solar eclipse can occur), and these signs have not appeared since the creation of the heavens and the earth. (Dar Qutni)

The Al-Nahl

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Fall Issue

The Fall 94 issue will commemorate mosques celebrating the construction of the national mosque at Washington, D.C. Articles, photographs, and essays related to mosques and other places of worship are welcome.

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The Signs of the Eclipses

THE HOLY QURAN

يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ فَإِذَا بَرِقَ الْبَصَرُ وَخَسَفَ الْقَمَرُ
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He inquires, 'When will be the Day of Resurrection?' When the eye is dazzled, And the moon is eclipsed, And the sun and the moon are brought together, On that day man will say, 'Wither to flee?'

(Al-Qiyamah, Verses 7-11)

THE HOLY PROPHET

(Sall Allaho Alaihe Wasallam)

Hazrat Muhammad Al-Baqar Bin Zain-ul-Abideen, (may Allah be pleased with him), reports that the Holy Prophet, sallallahu alaihe wasallam, said: For our Mahdi, there are two signs which have never appeared before since the creation of the heavens and the earth, namely, the moon will be eclipsed on the first night of Ramadhan (i.e., on the first of the nights on which lunar eclipses can occur) and the sun will be eclipsed on the middle day of Ramadhan (i.e. on the middle one of the days on which a solar eclipse can occur), and these signs have not appeared since the creation of the heavens and the earth. (Dar Qutni, Vol. 1, Page 188)

THE PROMISED MESSIAH

(Alaihis-Salato Wassalam)

I swear by God in Whose hands is my life that He manifested this sign in the sky to testify my truthfulness, and He manifested it at a time when the *maulvees* called me a Dajjal (Anti-Christ), liar, infidel and even the biggest liar. This is the same sign that was promised in Braheen-i-Ahmadiyya, twenty years ago as:

قل عندي شهادة من الله فهل اشر مومنون . قل عندي شهادة من الله فهل اشر مسلمون

meaning; Say unto them that I have a sign from my God. Will ye believe it or not? And say unto them that I have a sign from my God. Will ye accept it or not? It may be remembered that although for my truth, there are many signs from Allah the Almighty and there are over one hundred of those prophecies which have been fulfilled for which millions of people are witnesses, but in this revelation, the mention of this particular prophecy makes it a unique one. That is that I have been given such a sign which was not given to anyone else since the time of Adam to the present one. In short, I can stand in the sacred precincts of the Ka'aba and swear that this sign is for testifying my truthfulness. (Tuhfa Golrawiyya, Page 33)

We Have Entered the Year of Heavenly Testimonies

Hazrat Khalifatul Masih IV, ayyadahollaho benasrihilaziz

Hazur commented on the anniversary of the signs of the eclipses in his Khutba of February 25, 1994, broadcast via satellite from London Mosque. An English rendering is given blow on Al-Nahl's own responsibility. – Sajid.

The day of the 13th of the blessed Ramadhan was a very bright day in the history of the Jama'at. The great prophecy which was sign of the truth of the Mahdi of the Holy Prophet, peace and blessings of Allah be upon him, was fulfilled, by the Grace and Mercy of Allah, exactly hundred years ago, first time in thirteen hundred years, on the horizon of Qadian – a horizon spread upto Mecca. That prophecy was a great sign of the truth of the Holy Prophet, peace and blessings of Allah be upon him. It is related in this Hadith:

«أَنْ لِّمَهْدِيْنَا آيَاتَيْنِ لَمْ تَكُونَا مِنْهُ خَلَقَ السُّنُوتِ وَالْأَرْضِ. يَنْكَسِفُ الْقَمَرُ لِأَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ وَتَنْكَسِفُ الشَّمْسُ فِي النُّصْفِ مِنْهُ وَلَمْ تَكُونَا مِنْهُ خَلَقَ اللَّهُ السُّنُوتِ وَالْأَرْضِ.» (سنن دارقطنی، باب مئة صلاة الصوم والكسوف ومبنتهما)

Yesterday, Ramadhan 13, was that day when the praise-laden and gratified eyes of the Promised Messiah, peace be upon him, and his devotees, fell on the sky in a state that their souls were prostrate and their sight was on this heavenly sign and they were counting the days to the sign of the eclipse of the sun. After day by day wait, the day of 28th arrived when the sun was to be eclipsed during the daytime and the grand prophecy of the Holy Prophet, peace and blessings of Allah be upon him, was to be fulfilled. It is strange that we come across many claimants of Mahdi-ship, but you can sift through the whole history, there is not a single claimant who presented the sign of the eclipses of the moon and the sun as a proof of his legitimacy, who had waited or his followers had waited for these sign to appear, and whose opponents had, too, waited for his death before the appearing of this sign as a proof of the falsity of his claim. This was the shape of the dual wait which began in 1889 when Hazrat Masih Ma'ood, alaihessalam, laid the foundation of the Jama'at after making a succinct claim to be the

Mahdi. With the Grace of the Almighty, this prophecy was fulfilled in 1894 with all its grandeur and glory.

We have entered the year which is the year of heavenly testimonies. These people have already rejected the testimonies of the earth. Now the testimonies are descending from heaven. The listening of the whole world of the message of the Jama'at through television is also a heavenly testimony. This is a splendour of God that these two happenings have reached their zenith in the same year.

More the appreciation of these blessings of God the Jama'at shows, less it is. There are some thorns attached to these joys. These thorns are the suffering of the enemy's heart which become the thorns of our path. The prophecy had to be fulfilled in favor of those servants of the Holy Prophet Mohammad Mustafa, sallallahu alaihe wasallam, who were to appear among the latter ones (*aakhireen*). Their specific similitude was given with the example of sowing of a seed. A shoot sprouts and then the shoot starts strengthening, standing on its stem, and looks pleasing. The hands and the heart of the sower is pleased with it. – *yo'jebozzarra'* – This crop grows so vigorously that it fills the heart of the sower with delight. – *Leyagheeza behemolkoffaar* – But remember, that the disbelievers will be afflicted by anger. On the one hand the success of the crop will be filling the hearts with joy, on the other hand the enemies will be getting upset over it. First, efforts were made to satisfy them with signs from earth, now signs are appearing from heaven. Dare to stop them. Dare to block them. You do not have power to block this avenue. Lamps lit by the Lord can not be extinguished by blows of mouth... ●

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لَآوِلُ كِبَلَةٌ مِنْ رَمَحَانٍ وَتَنَكَّسُ الشَّمْسُ فِي النُّصْفِ مِنْهُ وَلَمْ تَكُونُوا مِنْذُ
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DARKENING OF THE HEAVENLY BODIES FOR THE PROMISED MESSIAH

Aftab A. Bismil, Detroit

Darkening of the Heavenly Bodies is among the many signs mentioned in the previous scriptures as well as in the Holy Quran and in the sayings of the Holy Prophet of Islam (peace be upon him), in connection with the advent of the Reformer of the latter days. This personage has been called AL-MAHDI and 'the Promised Messiah' according to Islamic traditions. The Christians relate these signs to the second coming of Jesus Christ. According to the Gospels, Jesus, while narrating the events of latter days, told his disciples, "Immediately after the tribulations of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven" (Matthew 24:29, Mark 13:24, 25, Luke 21:25).

The Holy Quran has also mentioned these special signs in chapter AL QIYAMA, wherein it is said,

ورخسف القمر وجمع الشمس والقمر

"When the moon is eclipsed, and the sun and the moon are brought together." (Al-Quran, 75:9, 10)

The Holy Prophet (peace be upon him) had also mentioned this unique sign while describing the coming of AL-MAHDI. It is narrated that the Holy Prophet, peace be upon him, said:

ان لمهدينا ايتان لم تكون منز خلق السموات والارض
ينكسف القمر في اول ليلة و تنكسف الشمس في نصف
منه في شهر رمضان دار قطني (١١٨٨)

never been witnessed since the creation of the heavens and the earth, viz., that the moon will be eclipsed on the first night and the sun on the second day in the month of Ramadhan." (Dar Qutni, page 188)

*For our Mahdi,
there are two
signs which
have never
been witnessed
since ...*

This was an indication that the day of the final triumph of Islam and that of the defeat and destruction of the forces of evil will dawn with the appearance of the Mahdi in the world. Indeed, both the sun and the moon were eclipsed in the month of Ramadhan in 1894 A.D., after Hazrat Mirza Ghulam Ahmad, the Holy Founder of the Ahmadiyya Movement in Islam, had made the claim that he was the Promised Messiah and the Mahdi appointed by God. The lu-

nar eclipse occurred on the 13th of Ramadhan, 1311 A.H. (March 21, 1894 A.D.), and the solar eclipse occurred on the 28th of Ramadhan 1311 A.H. (April 6, 1894 A.D.), just as it was prophesied by the Holy Master Prophet Muhammad (peace be upon him). It is a universally known truth about this naturally occurring phenomenon that the moon is eclipsed on the 13th, 14th or 15th night of the lunar calendar month, while the solar eclipse occurs on the 27th, 28th or 29th day of the lunar calendar month. Accordingly, the first night of the lunar eclipse was the 13th and the second day of the solar eclipse was the 28th. These were the dates in the Ramadhan of 1311 A.H. (1894 A.D.), on which the heavenly bodies were darkened. The importance of this extraordinary prophecy became even more significant when the same phenomenon was re-

"For our Mahdi there are two signs which have

peated in 1312 A.H. (1895 A.D.) in the Western hemisphere. In this way the whole world witnessed the fulfillment of this grand prophecy. The fulfillment of this great prophecy was an irrefutable proof of the truth of the Promised Messiah because it is not in the power of any human being to cause the solar and lunar eclipses to prove the truth of his claim. It also proved the truth and the greatness of the Master Prophet Muhammad (peace be upon him) who had prophesied about this extraordinary phenomenon thirteen hundred years ago. But unfortunately, there were many who refused to see the truth and, instead of accepting the Promised Messiah, they tried to belittle the prophecy by saying that the Hadith in question was not authentic. These so called Muslim scholars ignored the fact that the fulfillment of the prophecy itself was the greatest proof of its authenticity and truth. Instead of rejoicing and being grateful to God Almighty that the prophecy of the Holy Prophet (peace be upon him) had been fulfilled, they were greatly perturbed, fearing that the people were going to accept the Promised Messiah and his claim.

Some self styled scholars tried to mislead the people by saying that according to the Hadith, the lunar eclipse should have occurred on the first night of the lunar month of Ramadhan and the solar eclipse on the 15th day. The Promised Messiah refuted this argument and pointed out the absurdity of their contention saying that according to the Arabic language the moon for the first three nights is called *hilal* and not *qamar* as mentioned in the Hadith. Some Arab linguistic scholars are even of the view that the moon is called *hilal* until the 7th night and *qamar*, thereafter. Moreover, the moon of the first night is some times not even visible, then how could the eclipse be seen? He also cited from the writings of previous scholars who had interpreted the Hadith in the same manner, i.e., the first night was the 13th and the second day was the 28th of the lunar calendar, because these were the dates which had been fixed by the natural phenomenon in regards to the lunar and solar eclipses, to support his

claim of being the Messiah. The Holy Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, challenged his opponents to cite any precedent where a claimant of the title of Mahdi was present and during his lifetime these signs of the lunar and solar eclipse had occurred in the month of Ramadhan on those dates. The Holy Prophet of Islam (peace be upon him) had clearly stated that this was a unique sign for *our Mahdi*. He had also prophesied that the Mahdi and Messiah would appear at the head of the 14th century A.H. Accordingly, the sign of the darkening of these two heavenly bodies occurred in 1311 A.H., when the real and true Mahdi had already appeared and had established the resurgent Ahmadiyya Movement in Islam in 1889 A.D., five years before the heavenly signs.

By the grace of Allah we are celebrating the centenary of the fulfillment of these unique heavenly signs. We are among the fortunate ones who bear testimony to the truth of the Promised Messiah (peace be upon him). At the time of the appearance of these heavenly signs in 1894 A.D., his followers were not more than a few thousand, but today, after only 100 years, we find that his message has reached the corners of the earth. His movement has spread in almost 140 countries of the world. The number of his followers has crossed the ten-million mark. Today, the sermons and speeches of his fourth successor, Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, are being telecast to all the continents, regularly. Today the sun truly never sets on the world of Ahmadiyyat, the true Islam.

May Allah open the hearts and eyes of the opponents, so that they may recognize the Reformer of the latter days and the Imam of the Age. May Allah enable them to accept the divine guidance in order to come under the benevolent protection of Allah. We pray that Allah save them from the catastrophe which is bound to overtake them if they continue to reject Allah's Messenger. Amen.

THE SIGNS OF SOLAR AND LUNAR ECLIPSES IN AMERICA

Muhammad Azam Ikseer, Missionary Jama' at Ahmadiyya, Rabwah, Pakistan

English rendering from Urdu by

Dr Rasheed S. Azam, Secretary, Moral Training, Majlis Ansarullah, U.S.A.

Two thousand years ago, Hazrat Masih (Jesus), peace be upon him, prophesied the sign of 'Son of man' at the time of his second advent:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heavens shall be shaken: And then shall appear the sign of the Son of man in heaven..." (Matthew, 24:29-30)

The Christian world has been extremely interested in this subject and they have been sincerely waiting for the Messiah's return. This waiting became very strong at the end of the last and the beginning of this century because as expected this was the right time for the appearance of 'the Son of man.' Our Christian brethren appear to have forgotten an important prophecy narrated by St. Peter:

"Whom (i.e., Jesus) the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Ye, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." (The Acts, 3:21-24)

OLD AND NEW TESTAMENT

The readers of the Holy Bible were waiting for three persons at the time of the first coming of Hazrat Masih, alaihissalam:

1. The Messiah (Jesus Christ)
2. The prophet Elias
3. 'That Prophet'

(The Gospel According to JOHN, 1:19-27)

Jesus came and so did Elias. (John the Baptist came in the likeness of Elias. See Matthew, Ch.11, V.14). Now, 'That Prophet' had to come before the second advent of Jesus Christ. Moses had also foretold about the coming of 'that prophet' after him. (Deuteronomy, 18:18-20)

THE HOLY PROPHET

That Prophet, in accordance with good news foretold by Allah (God Almighty), appeared in the person of Hazrat Muhammad Mustafa, peace and blessings of Allah be upon him, in 571 CE at Mecca in Arabia. The Holy Prophet, verifying the second coming of the Promised Messiah, said: 'He will come in the likeness of Messiah (the way John the Baptist came in the likeness of Elias), and he will also be called Mahdi. The Holy Prophet, peace and blessings of Allah be upon him, related the same prophecy specifying certain dates of occurrence of the sign which Jesus had associated with his second coming. The Holy Prophet said:

"The claim of our Mahdi will be supported by two signs. These signs have never been shown since the creation of Heaven and Earth. The moon will be eclipsed in the month of Ramadhan on the first night of the dates appointed for

lunar eclipse (13, 14, 15); the sun will be eclipsed during the same month of Ramadhan on the second day of the dates appointed for the solar eclipse (27, 28, 29). Never have these signs been shown for any claimant since the creation of Heaven and Earth.”

(Sunan Dar Qutni, Published
Cairo, 1966, Page 95)

THE PROMISED MESSIAH AND MAHDI, ALAIHISSALAM

In accordance with the prophecies of Hazrat Massih and the Holy Prophet, peace and blessings of Allah be upon them, the Promised Messiah and Mahdi, alaihiissalam, Hazrat Mirza Ghulam Ahmad Qadiani (1835-1908) appeared in Qadian, East Punjab, India. He was the only claimant when the sign of the eclipse of the moon and the eclipse of the sun, as prophesied, was fulfilled on the specific prescribed dates (13th and 28th) of the same holy month of Ramadhan in 1894. The same sign of the eclipses was witnessed in Americas the following year in 1895.

KASUF AND KHASUF AT QADIAN

The eclipse of the moon (khasuf) and the eclipse of the sun (kasuf) were observed on the horizon of Qadian in 1894 CE, on 13th and 28th of the holy month of Ramadhan in 1311 AH:

- The eclipse of the moon appeared on the 13th of Ramadhan, March 21, Wednesday, between 7 to 9 P.M.
- The eclipse of the sun was visible on 28th of Ramadhan, April 6, Friday, between 9 and 11 A.M.

ECLIPSE: A NATURAL PHENOMENON

The eclipse of the moon or of the sun is a natural phenomenon. It occurs when the sun, the earth and the moon (rotating in their fixed orbits) are aligned. When the earth comes between the sun and the moon, its shadow causes the eclipse of the moon. And when the moon comes between the earth and the sun, it blocks some part of the sun

causing the eclipse of the sun.

All astronomers, on the basis of their scientific observations, now agree that the eclipse of the moon always occurs on the 13th, 14th, or 15th of the Lunar dates, whereas the eclipse of the sun is possible only on the Lunar dates of 27th, 28th and 29th. This has been and will continue to be the unchanging Law of Nature.

PROPHECY OF THE HOLY PROPHET

There have been more than one hundred eclipses of the sun and of the moon during the month of Ramadhan after the Holy Prophet during the past 14 centuries. It is the most wondrous fact and a phenomena beyond human comprehension, that these eclipses occurred precisely on the dates as prophesied by the Holy Prophet, peace and blessings of Allah be upon him. The prophecy is amazing as it is still not possible to predict accurately the date of the appearance of the new moon.

THE MOST AMAZING HEAVENLY SIGN FOR THE PROMISED MESSIAH AND MAHDI

According to the Hadith, the sign of kasuf-o-khasuf was to appear on specific prescribed dates as an evidence to the truth of the claim of the Promised Mahdi, a great spiritual son of the Holy Prophet, peace and blessings of Allah be upon him. Hazrat Mirza Ghulam Ahmad, alaihiissalam, of Qadian, in complete obedience to Allah and the Holy Prophet, proclaimed in 1891 to be the Promised Messiah and Mahdi. He was calling the world to the true Islam, but he was being called a liar and a false claimant by his opponents. This Heavenly Sign appeared in 1894 during the month of Ramadhan on the prescribed dates to testify the truth of his claim. Never before in the history of mankind has such a sign been witnessed. The Promised Mahdi says:

“This sign was prescribed for me. I am the only claimant who has asked for this sign of eclipses to appear in support of my claim. I am the only one who has announced his claim openly and have

published hundreds of journals in Urdu, Persian and Arabic explaining my claim to be the Promised Mahdi.”

(Haqeeqatul Wahi, Roohani Khazain, Vol. 22, P. 202, London, 1984)

The Promised Messiah, alaihissalam, further writes:

“We are not discussing here as to how many times kasuf-o-khasuf has taken place during Ramadhan since the beginning of this world. Our objective is simply to state the fact that since the creation of mankind, kasuf-o-khasuf has appeared as a sign only for me in this age. There has never been a claimant (of being a Promised Mahdi) before me who has asked for this sign or whose claim has ever been supported by the sign of kasuf-o-khasuf during the month of Ramadhan on prescribed dates... Kasuf-o-khasuf may have occurred thousands of times but it has appeared only once to support my claim.”

(Chashma-i-Ma’arafat, Roohani Khazain, Vol. 23, P. 329-330, Footnote)

WITNESSES AT QADIAN IN 1894 AND TESTIMONY OF WRITTEN RECORDS

The following are some of the important matters related to the witnessing of kasuf-o-khasuf on the horizon of Qadian in 1894 CE, i.e., 1311 Hijra:

1. The appearance of this sign was proclaimed by the Promised Mahdi, alaihissalam, as published in several journals and newspapers. In an Arabic Qaseeda (a laudatory poem), in his book Noor-Ul-Haq, Part 2, published in 1894, Hazoor wrote:

“O My Nation! The Merciful God has caused this sign to appear during Ramadhan in support of my claim. Read the commands of Allah about the eclipse of the moon (Al-Quran, 75:9-10) and desist from rejecting me. You should pay

attention to the Hadith of our beloved Master, the Holy Prophet, which throws light on the verses of the Holy Quran and heed not the vain talk of the base.”

(Roohani Khazain, Vol. 8, P. 224)

2. An important English newspaper, The Civil and Military Gazette, of April 7, 1894 and the Urdu newspaper, Siraj-ul-Akhbar of June 11, 1894, reported the eclipses of the moon and the sun as they took place on 13th and 28th of Ramadhan, the prescribed dates. The event has also been recorded in many other books and writings of the opponents.
3. Under the direction of the Promised Messiah, alaihissalam, kasuf-o-khasuf Prayer was observed in congregation at the top of Mubarak Mosque on 28th of Ramadhan. A revered companion of the Promised Messiah, Hazrat Syed Muhammad Ahsan Amrohi, after the Prayer, published a four page poster in which he congratulated the Muslims on the fulfillment of the prophecy of the Holy Prophet, peace and blessings of Allah be upon him.
4. Professor J.R. Von Oppolzer, an Austrian Astronomer, in his famous book *Canon of Eclipses* (Dover Publications, New York, N.Y., 1962), with the help of 160 maps, has detailed eight thousand eclipses of the sun, including some unusual ones, over the past 3,400 years. He has also mapped the eclipses of the sun and the moon of 1894 which were visible at Qadian.
5. According to the map given in the *Nautical Almanac* (London, 1894), this kasuf-o-khasuf was observable at the horizon of Qadian.
6. Professor Dr Saleh Muhammad Alladin, a famous scholar and ex-head of the Department of Astronomy, Usmania University of Hyderabad, India, has concluded after long research that “visibility of both eclipses of the moon and of the sun at one place during the month of Ramadhan makes it a very rare event. The eclipses of 1894 are truly eye-openers for the faithful.” He stated that the kasuf-o-khasuf of

1894 was visible at Qadian.

(Al-Badr, Qadian, Oct. 10, 1991, Page 1)

7. The scientists at the Indian Government Meteorological Department, Positional Astronomy Centre, at the request of Professor Alladeen, have confirmed after research that only the eclipses of 1894 were visible at Qadian.

ECLIPSES ON THE AMERICAN HORIZON

Once again, in 1895 CE (1312 Hijra), the moon and the sun were eclipsed during the holy month of Ramadhan on the same lunar dates of 13th and 28th. This becomes the most unusual and most amazing sign of God:

1. The Nautical Almanac (1895) has drawn the passage of the eclipses which were visible in America. According to this Almanac, the sun was eclipsed on March 25, 1895.
2. These eclipses of 1895 are also listed in the 'Canon of Eclipses.' It is clearly demonstrated by evidence that the 1894 eclipses, visible from the horizon of Qadian, and 1895 eclipses, observable from America were the Signs for the Mahdi testifying the truth of his claim. The claimant had prayed for these signs before their appearance.

THE SIGN AND ITS BACKGROUND

Hazrat Mirza Ghulam Ahmad Qadiani, alaihissalam, the Promised Messiah and Mahdi, in his famous book NOOR-UL-HAQ, Part 1, (published in February 1894) prayed before Allah against the mischief mongers who called him an infidel and accused him of falsehood:

"O My God! Am I not from You?
Curses and accusations have reached the limits. Judge between my nation and myself as Thou art the best of those who decide. My God, come to the rescue of Your humble servant at this time of affliction and I pray for Thy help from Heaven."

(Roohani Khazain, V. 8, p. 184)

Referring to the sign for which he had prayed, the Promised Messiah writes: "I swear by God, in Whose hand is my life, that He has shown this Sign in the Heaven in my support and this Sign has appeared at a time when maulvis had given me the names of Dajjal and liar and infidel, nay the greatest of infidel.' This is the same sign which was promised to me 20 years ago in Braheen-i- Ahmadiyya, that is,

"Say to them, I have a Sign from Allah, will you believe in it or not? Say to them again that I have with me a testimony from God, will you accept it or not?"

"It must be remembered, that though Allah has shown many signs to support the truth of my claim and hundred of thousands of people are witnesses to the fulfillment of more than one hundred prophecies. However, in this revelation, a specific prophecy is mentioned. That is, I have been given a Sign the like of which has never been given to any one since the creation of Adam. Thus, I can stand in the Ka'aba and swear that this sign was to testify the truth of my claim."

(Tohfa-i-Golarwia, Roohani Khazain, Vol. 17, P. 143)

A TESTIMONY OF ZEAL AND EXPECTATION

Believers were anxiously waiting for the sign of kasuf-o-khasuf in Qadian. This zeal and expectation is best illustrated by the experience of Hazrat Mirza Ayyub Beg of Kalanaur, his brother Mirza Yaqub Beg and a friend, Maulvi Abdul Ali:

"The prophecy of the eclipses of the moon and of the sun during Ramadhan in support of Mahdi has been mentioned in *Dar-Qutni's* Hadith. The eclipse of the moon took place in March, 1894. Now the date for the eclipse of the sun was getting closer. The two brothers decided to witness the sign in the company of the

Promised Messiah and join him at Qadian in the Prayer for *kasuf-o-Khasuf*. They set on their journey on Thursday evening from Lahore and reached Batala at 11 P.M. The following morning, April 6, 1894, was the day of the eclipse. It was a stormy night with thunder and lightning. The eyes had to cope with dust from the opposing wind: The uncertain steps on the dark path were guided only by the lightning. However, all three decided to reach Qadian during the night. They all stood in humility and supplication before Allah: 'Our God, we are weak and helpless, but we want to see Your Messiah. We have to walk. It is cold. Have mercy on us and make this journey easy for us and please change this opposing wind in our favor.' The prayer had hardly finished when the direction of the wind changed to give them support in walking. It seemed as if they were flying in the air. Soon, they reached the canal. Drizzle started and they took refuge in an empty hut. In those days, highway robberies were common in the Gurdaspur District. They lit a match, and found a brick and two dung-cakes inside and used them as pillows to sleep. When they woke up, it was calm and the stars were shining in the clear sky. They started walking again and reached Qadian in time for Sehri (pre-dawn meal for fasting)."

"They joined Hazrat Aqdas in *kasuf* Prayer (on the flat roof of Masjid Mubarak) which was lead by Maulvi Muhammad Ahsan Sahib Amrohee. The prayer lasted for about three hours. Many companions were busy observing the eclipse through the darkened glass. The news reached the Promised Messiah, *alaihissalam*, that the solar eclipse had become visible. Hazoor looked through

the darkened glass and saw that a very small portion of the sun was eclipsed and expressed his concern saying, 'we have seen the eclipse but it is so insignificant that the masses are not likely to see it. And thus the fulfillment of a great prophecy will become dubious.' Hazoor expressed his concern several times. After a short while the darkness began to spread until it covered a great portion of the sun. Then Hazoor said that he had seen an onion in his dream. Its interpretation signifies sorrow, which was experienced by him at the beginning of the eclipse when only a tiny portion of the sun was darkened."

(As-habe (Companions of)
Ahmad, Vol. 1, Pp 80-81)

Hazrat Maulvi Muhammad Dilpazeer Sahib (a writer and poet who has authored many books and is famous for his Commentary of the Holy Quran in the Punjabi Language) was waiting with similar zeal and enthusiasm for this Heavenly Sign. After witnessing the Sign of the eclipses, he reached Qadian and took his pledge at the hands of the Promised Messiah. He writes: "After witnessing the eclipse of the moon and of the sun in 1894, a special sign of Hazrat Imam Mahdi, we accepted the Promised Messiah."

(History of Ahmadiyyat of Bhera
By Fazl-ur-Rahman Bismil, p. 110)

UNPARALLELED HEAVENLY SIGN AND A CHALLENGE

Dear Brethren! With the passage of time, this sign is becoming more glorious. The whole world has become a witness to the fulfillment of the most unusual and wondrous prophecy of the Holy Prophet, peace and blessings of Allah be upon him. Let us just reflect upon this unparalleled Heavenly Sign that has never been witnessed since the creation of this world:

1. During the past 14 centuries, there have been scores of claimants of Mahdawiyyat and their

life histories are well preserved in books. There has not been a single claimant who was supported by the sign of kasuf-o-khasuf on the dates specified by the Holy Prophet. In this connection, the Promised and True Mahdi, alaihissalam, in his historic challenge says:

“Can you cite a similar instance in former times? Do you read in any book that a person claimed to be from God and then in his time the moon and the sun were eclipsed in the month of Ramadhan as you have witnessed now? Cite it, if you know any. You will be awarded one thousand rupees if you can do so. So, prove it and take this reward. And I call God to be my witness and you too are a witness and Allah is the best Witness.”

(Noor-ul-Haq, Part 2,
Roohani Khazain, Vol. 8, P. 212)

No one has ever accepted this challenge and we can say with confidence that no one will ever accept it, either.

2. In the light of Astronomical Science, the sign which appeared in Qadian was first visible in Arabia and then became visible in other countries. The following year, 1895 (1312 Hijra), the Sign of the eclipses of the moon and of the sun was witnessed once again in America on the same Lunar dates of 13th and 28th of Ramadhan.

It is a pitiful tragedy that the so called religious leaders and maulvis, instead of celebrating the wondrous and amazing prophecy of the Holy Prophet, Muhammad Mustafa, peace and blessings of Allah be upon him, are consuming all their energies in trying to prove that the Hadith is ‘weak and not reliable.’ In response to all their objections Hazrat Mahdi, alaihissalam, says:

“This Hadith contained a Prophecy which was fulfilled precisely at its right time. There can be no question about its authenticity since its truth is evident from its fulfillment. This Hadith is com-

mon among Ahle Sunnat and Shia and no one has ever declared it to be unauthentic. Ahle Hadith know full well that the verdict of Muhaddiseen (experts of Hadith) cannot be the absolute criterion of determining the authenticity of a Hadith.”

(Anjame Atham, Roohani
Khazain, Vol. 11, P. 294)

Similarly Hazoor said:

“If any among the great Mohaddiseen has declared this Hadith to be unauthentic, then bring forth his statement saying that this Hadith is unauthentic. If you can prove the unauthenticity of this Hadith from the book of any distinguished Mohaddis we will present you a hundred rupees as a reward and it is guaranteed that the money will be deposited as you like.”

(Tohfa-i-Golrawia, Roohani
Khazain, V. 17, P. 133)

3. Some people think that *FEE AWWALE Lailatimmin Ramadhan* means that the eclipse will take place on the first night of the moon. First, this is against the law of Nature and no one can change the Laws of God. Secondly, who can see the lunar eclipse on the first night? The moon of the first night is so small that it is often not visible. Thirdly, the moon of the first night is called *hila* (the crescent) in Arabic, and not *qamar* (full moon). Fourth, at the time of eclipse, no part of the moon or the sun is ‘separated,’ they are only partially or totally darkened. The moon remains partially covered except on its nights of 13, 14, and 15. Therefore, it makes sense that the eclipse should take place when the moon is full, so the people can see it. Fifth, *fee awwale lailatin* can also mean *the first part of the night* when people are awake to see the eclipse, as it really happened in this case and *fi nisfe minho* can also signify mid-day when the eclipse of the sun

was actually witnessed.

INVITATION TO ACCEPT THE TRUTH

The occurrence of *kasuf-o-khasuf* on specific dates during Ramadhan at Qadian is the most wondrous sign that, besides testifying the truth of the Promised Mahdi, is an undeniable proof of the existence of God Who alone has the knowledge of the hidden and the unknown. It also demonstrates through irrefutable argument the truth of the Holy Prophet, Muhammad Mustafa, peace and blessings of Allah be upon him, because,

“ALLAH DOES NOT REVEAL
HIS SECRETS TO ANYONE EXCEPT
TO HIS MESSENGER” (Al-Quran,
72:27-28)

O YE PEOPLE OF THE WORLD! WE
PRESENT TO YOU AS A TESTIMONY THIS
UNDENIABLE HEAVENLY SIGN FROM THE
LIVING GOD AS PROPHESED BY HIS LIV-
ING PROPHET AND WE INVITE YOU TO
ACCEPT THE PROMISED MAHDI,
ALAIHISSALAM, WHOSE CALL HAS BEEN
REOUNDING IN THE WORLD FOR ONE
HUNDRED YEARS:

“GOD ALMIGHTY HAS IN-
FORMED ME THROUGH HIS CLEAR
AND SACRED REVELATION THAT
I AM THE PROMISED MESSIAH AND
THE PROMISED MAHDI FROM HIM
AND I AM HAKAM (THE JUDGE) IN
YOUR INTERNAL AND EXTERNAL
DIFFERENCES.”

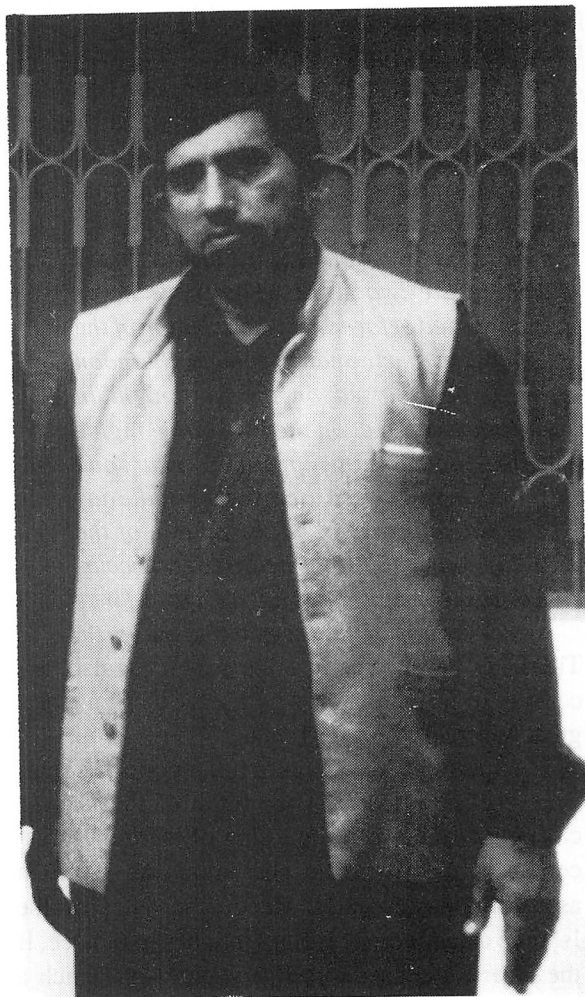
(Arbaeen, Roohani Khazain,
Vol. 17, P. 345)

Today, with the help of satellites, it is being
announced to the entire world that the most unique
and unparalleled Heavenly Sign of *kasuf-o-khasuf*
(mentioned in different religions) ever witnessed
since the creation of the universe has appeared,
proclaiming and confirming that HE WHO WAS
TO COME HAS COME.

Millions of Ahmadi Muslims in more than

135 countries of the world are announcing the news
of the fulfillment of this sign from which the truth
of the Promised Mahdi is as self-evident as the sun.
O YE WHO HAVE EARS:

“LISTEN TO THE VOICE OF
HEAVEN: ‘THE MESSIAH HAS
COME, THE MESSIAH HAS COME,’
AND LISTEN TO THE EARTH: ‘THE
VICTORIOUS IMAM (THE DIVINE
REFORMER) HAS COME.’ ”



Muhammad Azam Ikseer

A Remarkable Prophecy: Eclipses in Ramadhan

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We have been motivated to study the frequency of eclipses in the month of Ramadhan by a well known prophecy found in Islamic literature according to which lunar and solar eclipses on particular dates of Ramadhan would serve as signs for a great religious Reformer. Darqutani (918 A.D. - 995 A.D.), an eminent authority on Ahadith, i.e. sayings of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, had recorded that the Holy Prophet, peace and blessings of Allah be upon him, said:

For our Mehdi (Spiritual Reformer) there are two signs which have never appeared before since the creation of the heavens and the earth, namely, the moon will be eclipsed on the first night in Ramadhan, i.e. on the first of the nights on which lunar eclipses can occur, and the sun will be eclipsed on the middle day of Ramadhan, i.e. on the middle of the days on which solar eclipses can occur. And these signs have not appeared since the creation of the heavens and the earth.

There are prophecies in other religions, also, according to which eclipses will serve as signs for a great spiritual reformer.¹

A lunar eclipse occurs at full moon and a solar eclipse at new moon. The month of the Islamic calendar begins with the citing of the lunar crescent, and not from the new moon as given in astronomical almanacs. Hence the dates of the Islamic calendar may differ from place to place. If the Hijri Calendar is used, the dates on which a lunar eclipse can occur are, 13, 14, and 15. The dates on which a solar eclipse can occur are 27, 28, and 29.² The prophecy thus requires that the lunar

eclipse should occur on the thirteenth of Ramadhan, and the solar eclipse should occur on the twenty-eighth of Ramadhan. Hazrat Mirza Ghulam Ahmad, the Holy Founder of the Ahmadiyya Muslim Community, peace be on him, claimed to be the Promised Divine Reformer in the year 1891, in Qadian, Punjab. He did so as commanded by the divine revelations, he received. The prophesied eclipses occurred over Qadian in 1894. He declared on oath that the lunar and solar eclipses were divine signs to prove the truth of his claim. The lunar and solar eclipses both occurred in the month of Ramadhan on the specified dates at Qadian in 1894 (1411 A.H.).

It should be noted that the prophecy does not say that lunar and solar eclipses never occurred on the specified dates of Ramadhan in the past, but it does clearly say that such eclipses never occurred earlier as signs. Nevertheless, it is of interest to study how rare is the occurrence of the pair of lunar and solar eclipses on the specified dates in the month of Ramadhan. We have investigated the following questions:

- i. How often do lunar and solar eclipses both occur in the month of Ramadhan?
- ii. How often do these eclipses occur on the specified dates of Ramadhan at Qadian (75° 23' E, 31° 49' N)?

In an earlier paper,³ we reported the results of our work on the eclipses of the two centuries, i.e. 1800 - 2000 A.D. In this article, we are presenting the results for the eclipses from 623 A.D. (1 A.H.) to 2000 A.D. (1477 A.H.). We used professor T. R. Von Oppolzer's Cannon of Eclipses⁴, to obtain the lunar and solar eclipses that occurred in Ramadhan. The Moon Tracker and The Sun Tracker

Software of Zephyr Services⁵ were used to obtain maps indicating the regions from which eclipses could be seen. For calculating the times of new moon and full moon, we have used the series given in the Tables of Moon and Sun by J. Meeus.⁶ The times of new moon and full moon were computed by inverse interpolation, when the difference in the longitudes of the moon and the sun were zero and 180 degrees, respectively. For sun all terms with coefficient less than 0.05 seconds of arc have been ignored, while for moon all terms with coefficient less than 0.5 seconds of arc have been ignored. The criterion for the first visibility of the moon was, that it was considered to be 24 hours or older, at the time of sunset, at a given place. These were used to estimate the dates of Ramadhan on the possible eclipse days at Qadian.

Our results are given in Table 1. It may be noted from the table that in a period of about twenty-two years, we generally have two consecutive years in which both lunar and solar eclipses occur in the month of Ramadhan over some part of the earth or the other.

In the period of fourteen centuries, both lunar and solar eclipses occurred 109 times in the month of Ramadhan. Table 1 lists all the 109 eclipses that occurred in the month of Ramadhan and indicates their visibility from Qadian. Table 2 gives the first visibility of the moon for the months of Ramadhan in which both eclipses were visible from Qadian. Table 3 gives dates and times of those pairs of eclipses in the month of Ramadhan which were visible from Qadian. The prophesied dates, i.e. the thirteenth and the twenty-eighth of Ramadhan have occurred three times during the period under study, which indicates that its frequency for a given place is about once in five hundred years. We also note that the year 1894 was the one in which the lunar eclipse occurred in the early part of the night, soon after sunset. The solar eclipse occurred before noon, as pointed out in the prophecy.¹

The Holy Prophet, peace and blessings of Allah be upon him, made such a marvelous proph-



Saleh M. Alladin

ecy that it has been fulfilled with all its details, in our times.

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Table - 1
List of Lunar and Solar Eclipses Falling in the Month of Ramadhan
From 623 to 2000 A.D.

New Moon			Lunar Eclipse				Solar Eclipse			
Year	Month	Date	Month	Date	p/t	W V Q	Month	Date	p/t	W V Q
635	10	16	10	31	p	No	11	15	r	No
636	10	4	10	20	t	Yes	11	3	p	No
657	2	19	3	5	p	Yes	3	20	r	No
658	2	8	2	23	t	Yes	3	9	p	Yes
679	6	14	6	29	p	Yes	7	13	r	No
680	2	6	6	17	t	Yes	7	1	p	No
700	10	17	11	1	p	Yes	11	15	r	No
701	10	6	10	21	t	Yes	11	5	p	No
722	2	20	3	7	p	Yes	3	21	t	No
723	2	10	2	24	t	Yes	3	11	p	No
744	6	15	6	29	p	Yes	7	14	t	No
745	6	4	6	18	t	Yes	7	4	p	No
766	10	8	10	22	t	Yes	11	7	p	Yes
787	2	22	3	8	p	Yes	3	24	t	No
788	2	12	2	26	t	No	3	12	p	No
809	6	16	7	1	p	No	7	16	r	Yes
810	6	5	6	20	t	Yes	7	5	p	No
830	10	20	11	4	p	No	11	19	r	No
831	10	9	10	24	t	Yes	11	8	p	No
852	2	23	3	9	p	Yes	3	24	r	No
853	2	11	2	27	t	No	3	13	p	No
874	6	17	7	3	p	No	7	17	r	No
875	6	7	6	22	t	Yes	7	6	p	No
896	10	10	10	25	t	Yes	11	8	t	No
918	2	14	2	28	t	Yes	3	15	t	No
939	6	25	7	4	p	No	7	19	t	Yes
940	6	8	6	22	t	Yes	7	8	p	No
961	10	12	10	26	p	Yes	11	11	r	No
983	2	15	3	1	t	Yes	3	17	p	No
1004	6	20	7	4	p	Yes	7	20	r	Yes

Table - 1 (Continued)
List of Lunar and Solar Eclipses Falling in the Month of Ramadhan
From 623 to 2000 A.D.

New Moon			Lunar Eclipse				Solar Eclipse			
Year	Month	Date	Month	Date	p/t	W V Q	Month	Date	p/t	W V Q
1005	6	9	6	24	t	Yes	7	9	p	No
1026	10	13	10	28	p	Yes	11	12	r	No
1027	10	2	10	18	t	No	11	1	p	No
1048	2	16	3	3	p	No	3	17	r	No
1049	2	5	2	20	t	Yes	3	6	p	No
1070	6	11	6	20	t	No	7	10	t	No
1091	10	15	10	30	p	No	11	13	t	No
1092	10	3	10	18	t	No	11	2	p	No
1113	2	17	3	4	p	No	3	19	t	Yes
1114	2	7	2	21	t	Yes	3	8	p	No
1135	6	13	6	27	t	No	7	12	t	No
1156	10	16	10	30	p	No	11	14	r	No
1157	10	5	10	19	t	Yes	11	4	p	No
1178	2	19	3	5	p	Yes	3	21	r	No
1179	2	8	2	23	t	No	3	10	p	No
1200	6	13	6	28	t	No	7	12	r	No
1221	10	17	11	1	p	Yes	11	15	r	No
1222	10	6	10	22	t	No	11	5	p	No
1243	2	20	3	8	p	No	3	22	r	Yes
1244	2	10	2	25	t	No	3	10	p	No
1265	6	15	6	30	p	No	7	14	t	No
1266	6	4	6	19	t	No	7	4	p	No
1286	10	19	11	2	p	Yes	11	17	t	No
1287	10	8	10	22	t	Yes	11	7	p	Yes
1308	2	22	3	8	p	No	3	23	t	No
1309	2	11	2	25	t	No	3	12	p	No
1330	6	17	7	1	p	No	7	16	t	No
1331	6	6	6	20	t	Yes	7	5	p	No
1351	10	21	11	4	p	No	11	19	r	No
1352	10	9	10	23	t	Yes	11	7	p	No

Table - 1 (Continued)

**List of Lunar and Solar Eclipses Falling in the Month of Ramadhan
From 623 to 2000 A.D.**

New Moon			Lunar Eclipse				Solar Eclipse			
Year	Month	Date	Month	Date	p/t	W V Q	Month	Date	p/t	W V Q
1373	2	23	3	9	p	Yes	3	24	r	No
1374	2	12	2	27	t	No	3	14	p	No
1395	6	18	7	3	p	No	7	17	r	No
1396	6	6	6	21	t	Yes	7	5	p	No
1416	10	20	11	5	pn	Yes	11	19	r	No
1417	10	10	10	25	t	Yes	11	8	p	No
1438	2	24	3	11	p	Yes	3	25	r	No
1439	2	13	3	1	t	Yes	3	15	p	No
1460	6	18	7	3	p	Yes	7	18	t	Yes
1461	6	8	6	22	t	Yes	7	7	p	No
1482	10	12	10	26	p	Yes	11	11	t	No
1504	2	16	2	29	t	Yes	3	16	p	No
1525	6	20	7	4	p	Yes	7	20	rt	No
1526	6	10	6	24	t	No	7	9	p	No
1547	10	13	10	28	p	Yes	11	12	r	No
1569J	2	15	3	3	t	No	3	17	r	No
1590G	7	1	7	17	p	No	7	31	r	Yes
1591	6	21	7	6	t	Yes	7	20	p	No
1612	10	24	11	8	p	Yes	11	22	rt	No
1613	10	13	10	28	t	Yes	11	12	p	No
1634	2	27	3	14	p	Yes	3	29	t	Yes
1635	2	17	3	3	t	Yes	3	18	p	No
1656	6	22	6	6	t	Yes	7	21	t	No
1677	10	26	11	9	p	Yes	11	24	t	No
1699	3	1	3	15	p	Yes	3	31	rt	No
1721	6	24	7	9	t	No	7	24	p	No
1742	10	28	11	12	p	Yes	11	27	r	No
1743	10	17	11	2	t	No	11	16	p	No
1764	3	2	3	17	p	Yes	4	1	r	No
1765	2	19	3	7	t	Yes	3	21	p	No

Table - 1 (Continued)
List of Lunar and Solar Eclipses Falling in the Month of Ramadhan
From 623 to 2000 A.D.

New Moon			Lunar Eclipse				Solar Eclipse			
Year	Month	Date	Month	Date	p/t	W V Q	Month	Date	p/t	W V Q
1786	6	26	6	11	t	No	7	25	t	No
1787	6	15	6	30	t	Yes	7	14	p	No
1807	10	31	11	15	p	No	11	29	t	No
1808	10	19	11	3	t	No	11	18	p	No
1829	3	5	3	20	p	Yes	4	3	t	No
1830	2	23	3	9	t	Yes	3	24	p	No
1851	6	29	7	13	p	No	7	28	t	No
1872	11	1	11	15	p	No	11	30	rt	No
1873	10	21	11	4	p	Yes	11	20	p	No
1894	3	7	3	21	p	Yes	4	6	rt	Yes
1895	2	24	3	11	t	No	3	26	p	No
1916	6	30	7	15	p	No	7	30	r	No
1917	6	19	7	4	t	Yes	7	19	p	No
1937	11	3	11	18	p	No	12	2	r	No
1938	10	23	11	7	t	Yes	11	22	p	No
1959	3	9	3	25	p	Yes	4	8	r	No
1960	2	26	3	13	t	No	3	27	p	No
1981	7	1	7	17	p	No	7	31	t	No
1982	6	21	7	6	t	No	7	20	p	No

Glossory

t: Total Eclipse

r: Annular Eclipse

p: Partial Eclipse

p n: Penumbral Eclipse

rt: Annular Total Eclipse

G: Gregorian Date

j: Julian Date

W V Q: Whether visible from Qadian

Table 2 - Data for Deciding the First Visibility of Lunar Crescent

Date			Moon Set		Sun Set		Moon Set Lag	Moon Age	First Visibility (Evening)
Day	Month	Year	Hour	Minutes	Hour	Minutes	Minutes	Hours	
14	6	679	19	55	19	33	22	13.2	***
15	6	679	20	50	19	34	76	37.2	
16	6	679	21	40	19	34	126	61.2	
8	10	766	17	42	18	1	-19	-5.4	
9	10	766	18	20	18	0	20	18.5	***
10	10	766	19	2	17	59	63	42.5	
20	6	1004	19	39	19	36	3	0.7	***
21	6	1004	20	22	19	36	46	24.7	
22	6	1004	21	1	19	36	85	48.7	
8	10	1287	17	33	17	57	-24	-7	
9	10	1287	18	16	17	56	20	16.9	***
10	10	1287	19	4	17	54	70	40.9	
18	6	1460	19	2	19	37	-35	-8.1	
19	6	1460	20	7	19	37	30	15.9	***
20	6	1460	21	6	19	37	89	39.9	
27	2	1634	18	8	18	25	-17	-3.6	
28	2	1634	19	19	18	26	53	20.4	
1	3	1634	20	28	18	27	121	44.4	***
7	3	1894	18	21	18	31	-10	-1.3	
8	3	1894	19	21	18	31	50	22.7	
9	3	1894	20	21	18	32	109	46.7	***

Table 3

Details of Pairs of Eclipses Visible from Qadian During the Month of Ramadhan From 623 to 2000 CE

S. No	Year	New Moon			Eclipse			Moon			Sun			DT
		Date	Time	Date	Rama-dhan	Beg.	End	Rise	Set	Rise	Set	Rise	Set	
1	679	14 6	6 22	29 6	L P	17 21	20 29	19 32	29 55	5 23	19 36	60		
2	766	8 10	23 26	13 7	S r	18 46		5 5	19 33	5 30	19 33			
3	1004	20 6	18 51	22 10	L t	21 26	24 58	17 32	31 5	6 41	17 46	51		
4	1287	8 10	25 0	7 11	S P	12 37	14 51	6 41	17 41	6 55	17 33			
5	1460	18 6	27 43	4 7	L P	27 38	29 6	19 16	29 33	5 27	19 35	29		
6	1634	27 2	22 3	20 7	S r	7 35	8 26	5 33	19 36	5 37	19 29			
7	1894	7 3	19 48	22 10	L t	26 21	30 5	17 21	30 54	6 43	17 42	12		
				7 11	S P	10 53	12 39	6 45	17 42	6 57	17 30			
				3 7	L P	24 25	26 31	19 18	29 44	5 30	19 35	5		
				18 7	S t	4 45	10 57	5 29	19 44	5 39	19 28			
				14 3	L P	24 41	27 1	18 15	30 49	6 41	18 36	1		
				29 3	S t	6 7	8 3	6 20	19 12	6 21	18 46			
				21 3	L P	18 56	20 46	18 34	30 50	6 32	18 41	0		
				6 4	S t	7 37	9 55	6 9	19 11	6 11	18 51			

SIGNS OF THE SUN AND THE MOON IN THE HOLY QURAN

Rasheed S. Azam, Zaeem, Majlis Ansarullah, North Carolina

INTRODUCTION

ALHAMDO LILLAHE RABBILALAMEEN.
ARRAHMANIRRAHHEEM. MALEKE
YAUMIDDEEN. (Al-Quran, 1:2-4)

All praise belongs to Allah Who is our Creator and He is the Creator of all the worlds. He is the best Creator and the best Sustainer of His creation, helping its development through evolutionary stages towards perfection. He is Most Gracious towards all His subjects and bestows upon everyone unlimited bounties without their asking, so that they can learn to recognize Him. The Laws of Nature apply to all His creations, equally. He is also the Most Merciful and Forgiving, and always rewards those who obey Him, more than they deserve. He also gives special spiritual bounties to those who are inclined to Him and those who make special efforts through prayers and righteous deeds to be close to Him. He discloses His hidden secrets of Nature in this world to those who make an effort using the potential given by Him and He reveals His secrets about the future to His chosen ones. Only He knows every thing and He is the Master of His creation now and for ever. He has the total control and is unquestionably the perfect authority over the physical worlds as well as the spiritual worlds, the seen and the unseen. And the knowledge we are given is nothing but limited. There is a parallel between the creation and the development of the physical and spiri-



tual worlds and our understanding is facilitated by the link between the two worlds.

(See Roohani Khazain, V. 21, pp 184-88)

THE SUN AND THE MOON: SIGNS OF OUR CREATOR

The services of the sun and the moon are the bounties of our Gracious God, available to all His creations without any discrimination. They are the

wondrous physical phenomena and are mentioned in the Holy Quran at several places as parts of the Universe. They undoubtedly point to our Creator:

Surely your Lord is Allah, Who created the heavens and the earth in six periods and He Himself controls the highest Principal in the operation of this universe. He makes the night cover the day which it pursues swiftly. And He created the sun and the moon and the stars and all are made subservient to His Laws

by His command. He is the Lord of the worlds and His blessings are never ending. (Al-Quran, 7:55)

The sun, the moon and the earth, like other planets, are neither flat nor fixed and are part of the harmonious universe which has no incongruity:

It is not for the sun to overtake the moon, nor can night outstrip the day. All of them float smoothly in an orbit. (Al-Quran, 36:41)

The sun and the moon, besides many other

creatures and objects, have been the subject of worship throughout human history. The Holy Quran, however, established the unity and worship of One God:

And of His Signs are the night and the day and the sun and the moon. You should recognize their Creator and worship Him alone. The sun and the moon are not for worship. (Al-Quran, 41:38)

It is now a well known scientific fact that the sun is the source of light whereas the moon reflects the light received from the sun. The earth has an orbit around the sun, and the moon has an orbit around the earth. This knowledge was revealed to the Holy Prophet of Islam some fourteen centuries ago:

He it is Who made the sun radiate a brilliant light and the moon reflect a luster as determined for its orbicular stages that you might know the count of years and the reckoning of time. Allah has not created this system but in accordance with the laws of physical and spiritual development. His Signs are detailed everywhere for a people who are acquainted with understanding. (Al-Quran, 10:6)

THE USE OF THE SUN AND THE MOON AS A METAPHOR

Scientists have predicted that physical life on earth as we know it may not survive very long without the sun. The Holy Prophet, may peace and blessings of Allah be upon him, is symbolized in the Holy Quran as the *radiant sun* in the spiritual world. (Al-Quran, 33:47) Among his followers, there will be many spiritual leaders who will shine like stars and the moon and will reflect his spiritual light for the guidance of mankind in the darkness of the world. The Holy Prophet lived his life according to the laws of Allah as revealed in the Holy Quran. He was the perfect leader and an excellent exemplar. He was the living Holy Quran: the bright lamp of the sun, illuminating the moon and the world. (Al-Quran, 71:17; 78:14)

ECLIPSES AS DIVINE SIGNS

Shaaqqaal Qamar or the splitting of the moon (Al-Quran, 54:2) was a miraculous sign shown in

support of the truth of the Holy Prophet, peace and blessings of Allah be upon him, in the latter days:

When the sun is folded up and when the stars are obscured. (Al-Quran, 81:2-3)

A similar sign was to appear in support of the truth of the Promised Messiah and Mahdi *alaihisalam* according to the prophecy of the Holy Prophet, peace and blessings of Allah be upon him:

And the moon is eclipsed. And the sun and the moon are brought together. (Al-Quran, 75:9-10)

The prophecy of the Holy Prophet is also recorded in a well known collection of Ahadith called Sunan Dar Qutni:

Inna le mahdiyyena aayataine lam takoona monzo khalaqissamawate walarze tankaseful-qamaro leawwale lailatinmin ramadhana wa taktasefushshamso finnisfe minho wa lam takoona munzo khalaqallahussamawate walarz.

The claim of our Mahdi will be supported by two signs. These signs have never been shown since the creation of heaven and earth. The moon will be eclipsed in the month of Ramadhan on the first night of the dates appointed for lunar eclipse (13, 14, 15); and the sun will be also eclipsed during the same month of Ramadhan on the second of the dates appointed for solar eclipse (27, 28, 29). Never have these signs been shown for any claimant since the creation of Heaven and Earth.

(See Cairo Edition, Published 1966, p. 95)

This prophecy of our Holy Prophet, Muhammad Mustafa, *sallallahu alaihe wasallam*, was fulfilled in 1894 CE (1311 AH). Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, *alaihissalam* was the only claimant living at that time who had proclaimed openly and clearly to the whole world before the appearance of this sign. The message of that Divine Reformer is the message of true Islam, and all Ahmadi Muslims are overjoyed and grateful to God Almighty that the prophecy of our Master, the Holy Prophet, about the coming of his Great Deputy has been fulfilled. By accepting the Promised Messiah and Mahdi,

Continued to page 34

A MOMENT OF REFLECTION

Majeed A. Mian, Boston

One hundred years ago, in 1894, in the month of Ramadhan, a grand sign was witnessed by the world: The eclipse of the sun and the moon as prophesied by the Holy Prophet Muhammad (may peace and blessings of Allah be upon him). This sign was to prove the truth of the one who claimed to be the Promised Messiah and the Mahdi: Hazrat Mirza Ghulam Ahmad of Qadian, India. The Holy Quran says:

وان من امة الا خلا فيها نذير

“And there is no people to whom a Warner has not been sent.”

(Al-Fatir, v. 25)

Again,

وما اهلكنا من قرية الا لها منذرون

“And never did we destroy any township but it had warners.”

(Al-Shu'ara, v. 209)

In our times, the whole world has become like a single, large town, and its people like a single society. The sign from the heavens clearly meant that this warner was for the whole world. The warning itself was of a greater severity in terms of the wrath that would befall the people of the earth who would reject or ignore the warner. Hazrat Promised Messiah himself said:

O Europe, you are not in peace, and O Asia, neither are you safe. O the dwellers of the Islands, no artificial god will ever come to your help. I see the cities falling and find the dwellings in ruins. That Unique One remained silent for a time. Disgusting deeds were performed right before His very eyes, but He remained silent. He will now expose His face with an awe. Let those who have ears hearken that that time is not distant. I endeavored to gather all and sundry

under the shelter of God, but it was ordained that the writing on the wall be fulfilled. I say to you, in all truth, that the danger alarm for this country, as well, is about to be sounded. The time of Noah will be brought before you. And the event of the Land of Lot will be witnessed by your own eyes. God, nevertheless, is slow in punishing. Repent, then, so you may be shown mercy. He who quits God is only a worm - not a human, and he who does not fear Him is, in fact, dead - not alive. (Haqueqatul Wahee, p. 257)

It is quite evident that Allah had foretold the Promised Messiah of the onset of the deadly storm that would engulf the whole world in the times to follow, for a long duration. For this reason, he was also commanded to build an ark which would endure the great storm, in these words:

اصنع الفلك باعيننا وروحنا

“And build thou the Ark under Our eyes and as commanded by Our revelation.”

(Braheen-i-Ahmadiyya, Part V, p. 87)

Hazrat Promised Messiah (alaihis salam), the Noah of our times, built the ark in 1889 in the shape of the Ahmadiyya Movement. The great storm then began to appear with a ferocity that had never been witnessed by the world. A calm and quiet world suddenly began to agitate. Death and destruction visited the world in the shape of massive earthquakes, floods and storms of extraordinary proportions. Other natural disasters struck the world with a vengeance, the likes of which had never been recorded by historians. Every human tragedy that has occurred on the surface of the earth during the past one hundred years is of an almost unimaginable scale. The two Great Wars, the Ko-

rean War, the Middle East Wars, the Vietnam War, the Afghan-Soviet War, the Iran-Iraq War, and, recently, the Gulf War, have all been of a greater intensity in terms of death and destruction than the pre-Promised Messiah era. Immeasurable death toll and destruction of property has been suffered in the informal wars of Bosnia, Kashmir, Palestine, Northern Ireland, the whole continent of Africa, South America, and even in the United States where crime accounts for a large number of deaths every day. Other unusual natural disasters have brought misfortune to the world in the shape of spread of deadly diseases like cholera, plague, and, in the recent years, AIDS. Pestilence and famine have visited the world leaving behind a more gruesome carnage than even the Biblical times. This has been evident from the famine seen in Somalia, Ethiopia, Sudan, India, and many other parts of the world.

Earthquakes in Armenia, India, Iran, Mexico, El Salvador, and California; Floods in China, Pakistan, and the Midwestern United States; Tornadoes and hurricanes in Bangladesh, Indonesia, Philippines, and states like Florida; Political mass-murders in Sri Lanka, India, former Soviet Union, Japan, Ireland, South Africa and Bosnia; Assassinations of political leaders such as Austrian archduke Francis Ferdinand, the Kennedys, the Gandhis, Gen. Augusto Pinochet Ugarte, Dr M.L. King, Mussolini, King Abdullah of Jordan, Liaquat Ali Khan and Bhutto – the latter two of Pakistan; the fires in Sydney, Australia; the massacre in Hebron and Rwanda; the panic deaths in England due to sub-way bombing threats, are all continuous reminders that the storm that had started to engulf the world after the appearance of the Great Reformer is not letting up. It is only increasing in intensity, as the majority of the people of the world are still not heeding the warning that started it all. Governments and leaders of the world are baffled and seem helpless in the face of this great disaster. All their efforts have not even put a dent in the ferocity of this havoc. In our own country we have seen that the

government, on one hand, is desperately trying to control its massive budget deficit, but, on the other hand, it is constantly being forced to shell out money for the victims of the hurricane in Florida, violence in Los Angeles, floods in the Midwest, earthquake in California, severe climatic conditions in the northeast, and so on. In addition, the government is spending millions of dollars to try to control the use of drugs, urban crime, and the research to find a vaccine to prevent the boundless spread of AIDS.

How similar is this storm to that of Noah!

There is only the Noah's Ark that is safe, today. Like Noah in the times past, the supreme head of the Ahmadiyya Movement, Hazrat Mirza Tahir Ahmad (May Allah be his support), is constantly appealing and inviting the peoples of the world to save themselves by entering the Ark. After one hundred years, there are now signs that people have started to enter the Ark in greater numbers, but there is still a great majority who, like the son of Noah, think that the mountain of their wealth and technology will save them. Alas! They do not understand, as these resources will only hasten their destruction and will drown them like it did, the son of Noah. Again, like the storm in the times of Noah, this storm will grow in its intensity, leaving death, destruction, and ruin in its wake, but eventually it will subside, one day. The pigeon will bring back the olive branch, as the blessed Promised Messiah reassured us through the words of God revealed to him, thus:

O mankind, hearken! This is the prophecy of the One who created the heavens and the earth. He will spread this Movement in all countries and will give it supremacy over all, through reason and argument... Remember, no one will descend from heaven. All our opponents who are living at present will die and not one of them will see Jesus, son of Mary, descend from the sky. And then their children who survive them will also

pass away, and none of them will see Jesus, son of Mary, coming down from the heaven. Generations of their posterity will also perish and they, too, will not see the son of Mary descending from heaven. Then God will create restlessness in their hearts; that the days of the glory of the cross had passed away and the world had taken another turn, but Jesus, son of Mary, had still not come down from the sky. Then all the wise people will discard this belief, and the third century from today will not have completed when all those who had been waiting for Jesus, both Muslims and

Christians, will give up their belief with great despair and distress. And there will only be one faith in the world and one preceptor. I came only to sow the seed. That seed has been sown by my hand. It will now grow and blossom forth and none dare retard its growth.

— Tadhkiratush-Shahadatain, pp. 64, 65.

May Allah salvage the world from this great catastrophe that seems to have encompassed them with a fury. May Allah grant its people the wisdom of accepting the truth of Hazrat Promised Messiah (alaihis salam) so that they could enter his Ark and be saved. Amen.

Chanda Majlis Ansarullah

All Ansar are requested to pay Chanda Ansarullah regularly at the prescribed rates which are as follows:

Monthly Chanda Ansar: 1% of the monthly take home pay to be paid each month (e.g., An Ansar with \$1,000 monthly income should pay \$10 per month).

Chanda Ijtema: 1.5% of the monthly income to be paid once a year (e.g., An Ansar with \$1,000 monthly income should pay \$15 a year.

Chanda Literature/Publication: \$5 per year.

**Mansoor Sayyed, Qaid Mal,
Majlis Ansarullah, U.S.A.**

Topic for the Fall Issue

Al-Nahl 8, Fall 94, will coincide with the opening of our National Mosque, Baitur-Rahman, at Washington, D.C., and will be dedicated to the National Mosque, and articles relating to mosques, and places of worship.

SOLAR AND LUNAR ECLIPSES

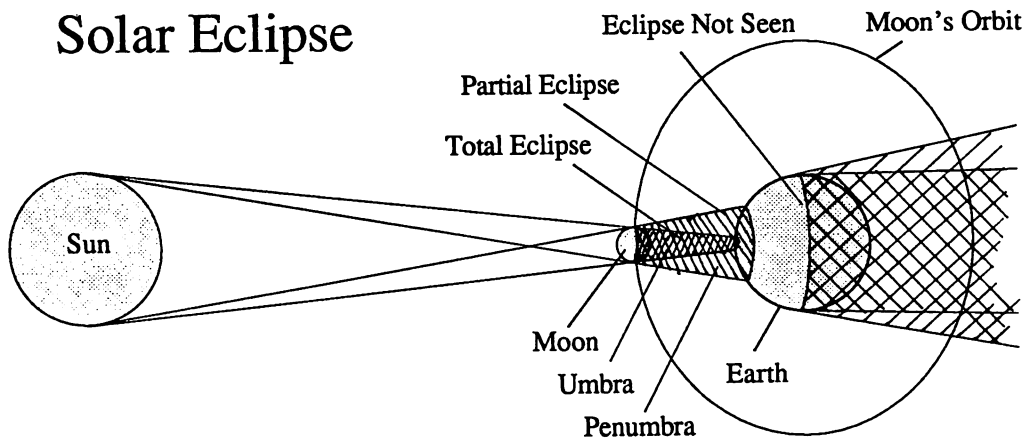
Zahid M. Mian, Boston

The moon's circling around earth is responsible for what are probably the most dramatic celestial events: the solar and lunar eclipses. A solar eclipse occurs when the moon stands between earth and the sun, blocking the sunlight and casting its shadow across earth (see diagram below).

A lunar eclipse occurs when earth stands between the sun and the moon and casts its shadow across the surface of the moon (see diagram next page).

From these two statements an important law can be deduced, namely, that solar eclipses can occur only during new moon (the only time when

bodies are spherical, they cast conical shadows that consist of an outer and an inner cone. The inner cone points away from the sun (or earth), whereas the outer cone points toward the sun (or earth). The resulting shadows are called, respectively, the umbra and the penumbra. The interplay between them results in different kinds of eclipses. The umbra of the moon is almost exactly the same length as the mean distance between earth and the moon, that is, approximately 240,000 miles (380,000 km). Consequently, the tip of the umbra just barely reaches the surface of earth, where it covers an area of maximally 170 miles (273 km) in diameter. Around



the moon stands between earth and the sun) and lunar eclipses can occur only during full moon (the only time when the moon is at the exact opposite point of the sky from the sun, with earth on the line between them). You can see very clearly that this Law holds if you look at the records of past eclipses. Almanacs, showing the exact dates and times of the future eclipses are available. A look at these dates also proves that the above law holds good.

Both the shadow of the moon and the shadow of earth are made up of two parts. Because both

this area there is a considerably larger circle (up to 4,400 miles or 7,000 km across) that is reached by the penumbra. In the umbral area, the sun appears completely covered, whereas in the area of the penumbra it is only partially covered.

While the moon's shadow falls on earth's surface, both earth and the moon continue to move, earth rotating around its axis from west to east, and the moon traveling along in the same direction. The result of this motion is that the umbra as well as the penumbra flit across earth's surface at great speed

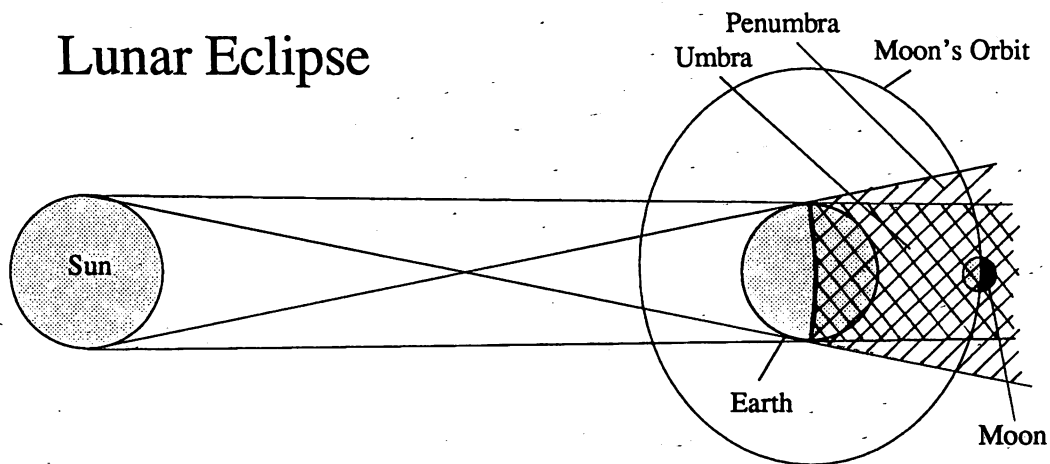
(about 1,500 miles or 2,400 km per hour), always from west to east.

There are two other kinds of solar eclipses: Partial eclipses and annular eclipses. If the moon is too far north or south of the sun at new moon, only the penumbra may reach earth's surface, resulting in a partial solar eclipse. Such eclipses are only visible in extreme northern and southern latitudes, that is in the arctic and nearby regions and on Antarctica. During an annular eclipse, the moon's umbra hits the surface of earth, just as during a total eclipse. But because the distances between earth

surrounding the sun) is the sun's atmosphere, which consists of hot, highly dissipated gases and extends several million miles into space. It appears in ever changing forms from one eclipse to another and offers a spectacular scene. The sudden darkness that falls over earth in the middle of the day, the emergence of the brighter stars in the sky, and the reactions of natural creatures and organisms for whom this sudden darkness comes as a complete surprise – all this turns a total solar eclipse into an unforgettable experience.

Because the moon's umbra narrows down to

Lunar Eclipse



and the sun and between earth and the moon fluctuate, it sometimes happens that the moon's umbra doesn't quite reach earth's surface. If one then stands on a point that is directly in line with the umbra's tip, one witnesses the strange sight of the moon's disk blocking the sun but not covering it completely, as it would during a total eclipse. Instead, a narrow ring of the sun's surface still shows around the dark moon. That is why this kind of eclipse is called annular (from Latin *annulus*, ring).

Total and annular solar eclipses (less so the partial ones) surely constitute the most dramatic celestial phenomena of all. It is only during a total solar eclipse that the solar corona in its full extent can be seen. The corona (a garland or crown of light

such a small area by the time it reaches earth's surface, total solar eclipses are extremely rare in any one particular country. Partial solar eclipses are considerably more common because the moon's penumbra measures about 4,400 miles (7,000 km) in diameter, compared to a maximum of 170 miles (273 km) for the umbra. Unlike solar eclipses, lunar eclipses can be observed with considerably greater frequency in any given country. The simple reason for this is that every lunar eclipse is visible on the entire dark side of earth. However, fascinating lunar eclipses are rarer than solar eclipses.

Earth, like the moon, projects a shadow into space that consists of an umbra and a penumbra, but only the umbra is of interest in connection with lunar eclipses. When the moon traverses earth's

penumbra, this is difficult to see from earth.

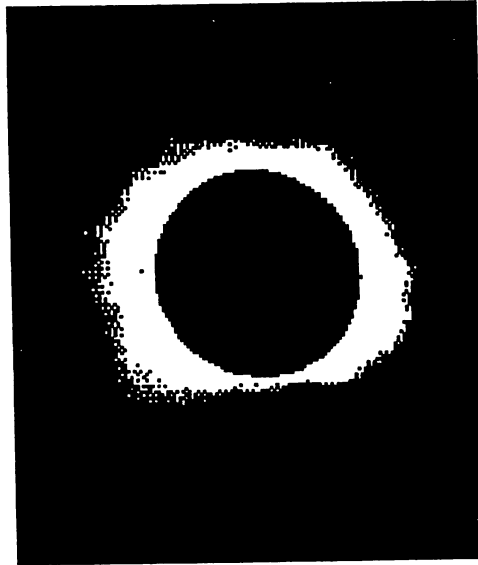
When the fully lit disk of the moon (the full moon) moves completely into earth's umbra, a total eclipse occurs. When it moves past the umbra's center to the north or south and the umbra covers it only partially, it is a partial eclipse. Because earth rotates, there is always a wide border zone in which the moon either rises or sets during an eclipse.

To a hypothetical observer on the moon, a lunar eclipse would appear the way a solar eclipse appears to us. For just as earth plunges into the moon's shadow during a solar eclipse, the moon is engulfed by earth's shadow as earth moves between it and the sun. Seen from earth, the brightly lit disk of the moon begins to darken more and more until it gradually is extinguished. But – this is a crucial and really intriguing point – the moon's disk does not fade away completely but

remains faintly visible through earth's shadow even at the height of a total eclipse. This is because of earth's atmosphere, which refracts the sun's light and redirects some of it into earth's shadow, where it strikes the moon's surface and is reflected by it. Because this is true especially of the red spectrum of the sun's light, the moon often glows in a dark, coppery red during a total eclipse. However, this varies from eclipse to eclipse; the color depends primarily on the dust particles in earth's atmosphere.

Solar and lunar eclipses have always fascinated the people, both physically and spiritually. The mention of eclipses is

found in the holy books of almost all religions of the world. Most people, therefore, believe that such celestial events have a direct bearing on the destiny of our world.



When the moon covers the sun, the solar corona is visible (Java, June 11, 1983)

Literature Fund

Sadr Ansarullah, U.S.A., has noticed that many members of Majlis Ansarullah have not paid the Ansarullah Literature Fund. All the members are reminded that the rate of literature fund, for Ansarullah, has been set at \$5.00 per year. Currently the cost of publishing Al-Nahl is being met out of

other funds. This creates a burden on our other important activities. Members are, therefore, urged to please pay their share of the literature fund, both for 1993 and 94, as soon as possible.

May Allah enable us to fulfill our obligations in a timely manner. Amen.

HOW I ACCEPTED ISLAM

Khalil Mahmud

Brother Khalil Mahmud is an active member of our Philadelphia Jama'at. He is currently Qa'id Tabligh of Majlis Ansarullah, U.S.A. His story is based on a recent interview with the editor of Al-Nahl. We are hereby publishing this account with his express permission. - Editor

I was born in Boston, Massachusetts on March 7, 1929. My family was from the West Indies. My father, John Steven Drewry Peters, came to the United States in 1903, and my mother, Josephine Maud Blanchard Peters, came later. At the time of my birth, my name was John Stevens Fredrick Peters. Ironically, I was born ten years after my parents got married and I was ten years old when my mother passed away. Our father took very good care of us, but since the nature of his job was such that he had to travel to many different cities, we were left in the care of our aunt.

I was brought up in a very religious environment. My parents were of a very conservative background. They belonged to the Anglican Church in the West Indies, but after moving to the United States, they joined the Church of Christ in Harvard Square (Cambridge, MA). I went to Sunday School regularly where I learned about Christianity and Jesus Christ. That left a very deep impression on me, and religion became a regular part of my life. As kids, we were always told to respect religion. As a matter of fact, we were not allowed to play on Sundays because that was the Lord's Day. My father was deeply interested in religion. He used to go to other churches, as well, to find out how others worshipped. My father's love for religion left a lasting impression on my life.

In my senior year at Latin Technical High School, I found a part time job to keep busy after school. This was the first time I was exposed to the outside world. This exposure was very beneficial, but it also brought some problems. As I grew into my late teens, I began to drift away from religion and started to move into the direction of worldly affairs. I started taking interest in music, and even played with some groups in the Boston area. I was

very fortunate, rather, blessed, that by the time I graduated from high school in 1946, the War had ended. It was then that I was re-acquainted with my friends, who had gone overseas for the War. These friends brought back some of their unique experiences. I instantly became attracted to Islam from what I heard about their experience with Islam and the overseas culture. These friends told me of the great culture of Islam. I soon learned of a teacher, a missionary, who came from New York to visit a small Muslim community in Boston. His name was Chuadhry Ghulam Yasin. Then, through Missionary Yasin, I was introduced to Bro. Ali Mujtaba, who would later become my mentor. This brother was like a community elder. He had a small shop in Boston where he sold Muslim prayer books, incense, candles, prayer rugs and things of that nature. He worked for the railroads, but in his idle time he was to be found in his shop. His pious mannerism greatly influenced me. I began to visit Bro. Ali more frequently and, thus, became further exposed to Islam. I also met Bro. Abdul Hameed, the president of the Boston jama'at, through this brother. I was extremely impressed by his pious attitude and his tremendous collection of books. Soon, I saw myself going to meetings and becoming more and more inclined towards the teachings of Islam.

Islam's message of Universality impressed me the most. The fact, that Islam preached the belief in all the prophets of the world, was in itself a great proof of its truth. I saw it as a uniting force. It was amazing to know that prophets were sent to all the different peoples of the world, but they all brought the same message, from the One God. That message of how to live with one another was most beautiful to my eyes, *music* to my ears, and sweet

on my tongue. Another reason why I was attracted to Islam was that Islam brought life into all the other prophets and their respective message. For example, when I found out that Jesus Christ was only a messenger of Allah, it felt a little strange, but when I saw the love the Muslims displayed for him and how they gave life to his teachings, it immediately became clear to me that Islam had to be the right path for the humanity. The conclusion, I drew from this, was that Islam had taken all the previous teachings and presented them in their purest form: That Islam presented the truth.

I must narrate another incident that deeply affected me. I once went to visit Bro. Hameed in his house. There I first saw a prayer book on his desk and then I saw three men, one of them was Sufi Muti-ur-Rahman Bengali (the then missionary of New York region), performing Salat together. When I saw the three of them pray in unison, I realized that this was a true brotherhood. It was a real pretty sight and that left an everlasting mark on me. Many other incidents took place during those days that brought me closer to Islam.



Bro. Hameed used to take me to the prisons where we would preach to the inmates. I was not sure if he was doing the right thing, but after a while it became clear that Islam's purpose was to reform the people, no matter what their status was, and bring them closer to God. (Incidentally, it was during this time that I met Malcolm Little, later known as Malcolm X.)

When incidents like these continued to occur, I could no longer hold back my desire to accept Islam. Eventually, I accepted Islam at the hands of Bro. Ali Mujtaba. He gladly brought me to Bro. Hameed and I filled out a form, thus, changing my faith. For most people, this transition might have presented a problem, but for me it was comparatively easy. The Church that I used to go to in Boston consisted of mostly Harvard faculty and students from all walks of life. Therefore, their teaching about Jesus' divinity was not very rigid. It was more of a theological school in Christian studies than a devout, worshipping mission. They did not lay too much emphasis

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A Grand Prophecy

“Remember very well that no one shall ever come down from heaven. All our opponents who live today shall die and none from them shall ever see Jesus son of Mary coming down from heaven; then their children that are left after them shall also die and none from among them shall ever see Jesus son of Mary coming down from heaven and then their third generation shall also die and they too shall not see the son of Mary coming down. Then God shall cause great consternation in their minds and they shall then say that the period of the dominance of the cross has also passed away and the way of life has changed completely, yet the son of Mary has not come down. Then in dismay the wise among them shall forsake this belief and three centuries from now shall not have passed when those who await the coming of Jesus son of Mary, whether they be Muslims or Christians, shall relinquish altogether this conception. Then shall prevail only one religion over the whole world and there shall be only one religious Leader. I came only to sow the seed which has been planted by my hand. It shall now grow and flourish and there is none who can hinder it.”

(Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi,
in Tazkiratush-shahadatain, Published in 1903 at Qadian, p. 65)

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